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*Note on brhácchandás, AV. iii. 12. 3.* By DR. ARTHUR W. RYDER, Harvard University, Cambridge, Mass.

THIS ἀπαξ λεγόμενον has not been satisfactorily explained. Sāyaṇa's gloss reads as follows : *prabhūtācchādānā mahadbhiḥ chandobhīr vedāir upetā vā*. This cannot be accepted in its entirety, though it seems to me to contain a faint glimmering of the truth. The PW. renders 'mit hohem Dach versehen,' assuming that *-chandás* has here the same meaning as *chadis*, *chadman*. The occidental translators<sup>1</sup> follow this suggestion, though most of them express misgivings.

This rendering, though ingenious, is hardly to be accepted so long as no external evidence can be produced to show that *chandás* ever has the meaning 'roof.' Weber (*IS.* xvii. 236) has already pointed out that the root *chad* nowhere appears in nasalized form. All of Whitney's and Shankar Pandit's MSS. read *-chandāḥ*; and the assumption of a meaning elsewhere unknown is rendered unnecessary by the fact that the ordinary meaning of *chandás* gives a satisfactory sense. The literal meaning of *brhácchandás* would seem to be 'whose meter is the *brhatī*.'

We have three parallels in AV. vi. 48. Indeed, the expression contained in the first words of our verse is strikingly similar to that of the three verses of that hymn. Compare

- AV. iii. 12. 3. *dharuṇy āsi çāle brhácchandāḥ* with  
 AV. vi. 48. 1. *çyenò 'si gāyatrácchandāḥ* . . . . .  
                   2. *ṛbhúr asi jágacchandāḥ* . . . . .  
                   3. *vṛṣā 'si triṣṭúpchandāḥ* . . . . .<sup>2</sup>

The verse iii. 12. 3, with the resolution *dharuṇī asi*, counts 36 syllables; it is then mechanically a *brhatī*, and is so reckoned by the Anukramaṇī. The intrinsic fitness of the connection

<sup>1</sup> Ludwig, *Rigveda*, iii. 463; Zimmer, *AIL.*, p. 150; Weber, *IS.* xvii. 236; Grill, *Hundert Lieder*<sup>2</sup>, p. 59; Griffith, *Hymns of the Atharva-Veda*, i. 97; Bloomfield, *SBE.* xlii. pp. 140, 345; Whitney, p. 105.

<sup>2</sup> These verses occur in other Vedic texts; see Bloomfield, *Festgruss an Roth*, p. 150; or Whitney, p. 316.

between the building house and the 'great' meter is apparent.<sup>1</sup> Especially significant, in connection with the second half of our verse, is the relation that exists between the *brhatī* and domestic cattle : TMB. vii. 4. 4, *paçavo vâi brhatī*; ÇB. xii. 7. 2,<sup>15</sup> *bārhatāḥ paçavaḥ*;<sup>2</sup> cf. further ÇGS. iii. 3. 1, in the house-building ceremony : *rathantare prati tiṣṭha vāmadevye çrayasva brhati stabhāye 'ti sthūṇārājam abhimṛçati*; and iii. 4. 7, in the sacrifice to Vāstospati : *brhato [stotriyeṇa] aparāhṇe [juhoti]*.

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<sup>1</sup> For the symbolism of the *brhatī*, see Weber, *IS.* viii. passim (for details, see Index).

<sup>2</sup> These and other references are given by Weber, l. c. p. 44.